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THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
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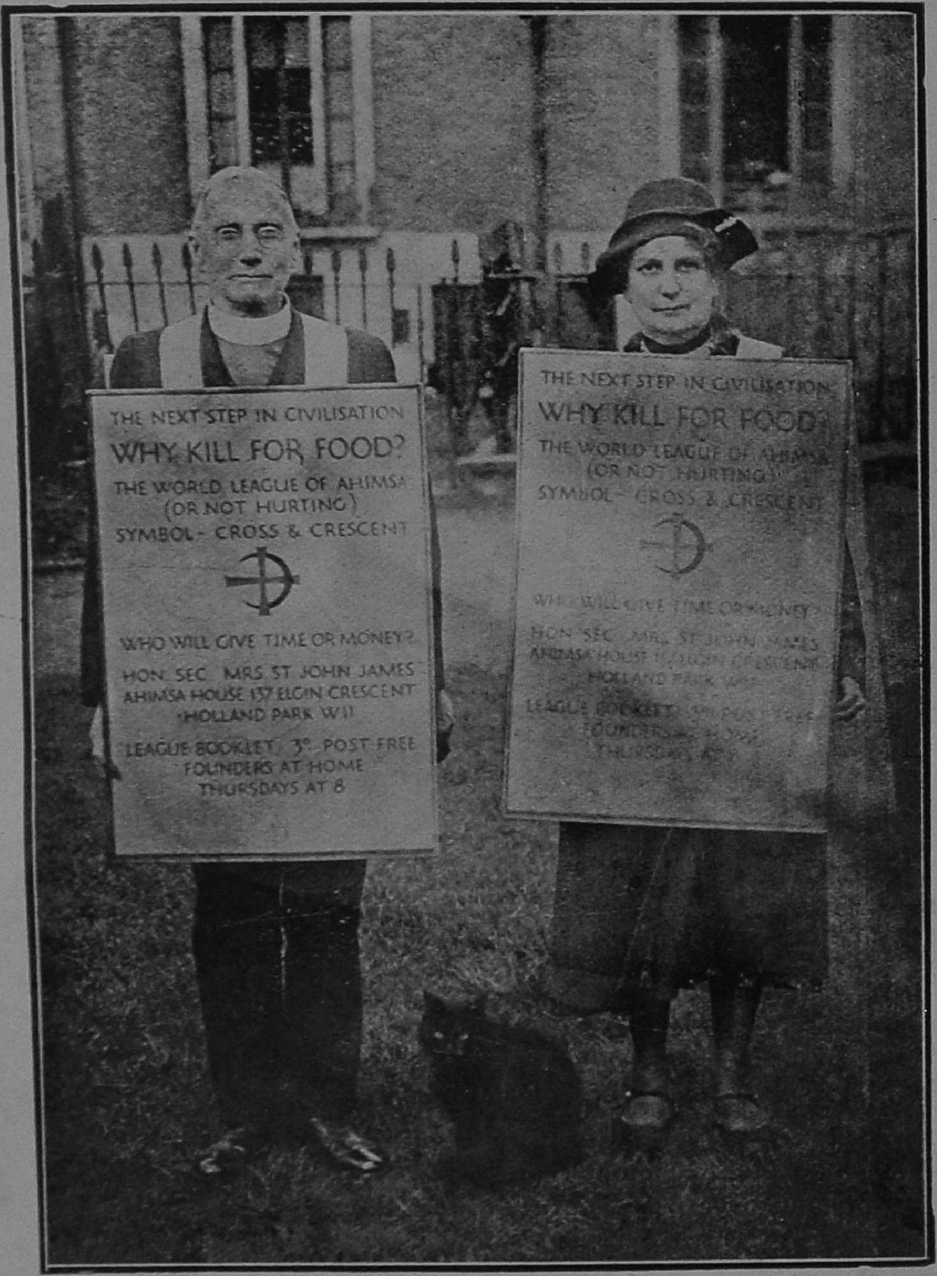

Mr. E. F. Udny and Mrs. St. John James of
The World League of Ahimsa, London.

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THE JAINA GAZETTE

VOL. XXVII } Nos. 7 & 8 — MADRAS: JULY & AUGUST. — { WHOLE Nos. 313 & 314

An Open Letter to Mahatma Gandhi.

From

C. R. JAIN,

C/o. Imperial Bank of India,

22, Old Broad Street, London, E.C. 2.

1st July 1931.

DEAR MAHATMAJI,

I am distressed to read in the Navajivan in one of its recent issues your support to the sacrilegious views entertained by Sardar Vallabhbhai Patel concerning the nudity of Jaina Saints, and your own impolitic notions on the subject.

Sardar Vallabhbhai Patel is a national hero undoubtedly, and in his own department (Satyagraha) it will be well-nigh impossible to challenge his views except by a man who has put in an equal amount of self-denying service. But as an athlete however excellently well-trained, would not be entitled to speak on surgery and medicine, so the worthy Sardar should have refrained from expressing his opinion hastily on the subject of the nudity of Saints, which I am sure he does not understand in the proper way.

As for yourself, you are an acknowledged great man—perhaps the most unique leader of men in the world to-day—

but I am inclined to think that you yourself are aware more than anybody else of the fact that Jainism requires a life-long study and a scientific intellectual acumen before its principles can be fully appreciated and understood. You will permit me if I criticize your views and incidently those of the worthy Sardar in this letter, a little in detail.

If the views expressed by the worthy Sardar be correct, would it or would it not mean that the Jains will not be at liberty in the coming Swarajya to practise their religion as they have been doing from untold ages in the past—at least in respect of this particular, *i.e.*, the Saints remaining unrobed.

The views of society may change from time to time, but religion is unchanging; it cannot change; if it did change it will cease to be correct and true. To-day, Society is involved in frivolity and fun on the one side, and politics and money on the other. Religion is almost ignored. Will you be guided by such a society or by its views? Will you introduce corruption and defilement into the true principles of religion because society to-day does not look with favour upon the nudity of Saints, or will you raise the social ideals to correspond with the religious ideals which undoubtedly are the highest? Don't you recognize that the Aryan civilisation is distinguished from the non-Aryan civilization in so far as it is grounded upon four ideals, namely, Dharma, Artha (acquisition of wealth) Kama (pleasure), and Moksha (salvation), while the non-Aryan civilization is grounded upon two ideals alone in this age, namely, acquisition and fashion (pleasure)? Are you going to allow the sacrificing of the higher ideals to make the higher civilization conform to a lower one?

And as for society, are the Jains not a society in themselves? The Jains are exalted and sanctified with the nudity of Saints, they worship it. Are they to be ignored altogether?

The Hindus, too, have their naked saints who march through the towns and streets in thousands, wherever and whenever they please and are worshipped by all sections of

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Hindu society, women and girls included. And what about that section of society who go into the temples of Shiva and worship the most direct and undisguised representation of the sexual organs of the two sexes actually engaged in the act of sex gratification? Not only men but women and young adolescent girls pour water on the stone representation of the *lingum* and *yoni*, placing green petals and leaves thereon. And what about the images on the dome of the great temple at Puri in Orissa, where Hindus of all classes and communities flock in millions to worship the great Jagannath? Possibly, even probably, the ladies of your own family, my good friend, and of that of the worthy Sardar, have been inside the temple of Shiva, and some of them might have visited even Jagannath at Puri.

Do you want me to tell you a special feature of the temple at Puri? Full-sized human statues are built on the huge dome of the temple all round, depicting the various postures of sexual gratification without the least drapery or concealment—openly and without reserve.

Is the Hindu society shocked by its naked Saints and by the representation of the sexual union in the temples of their gods, or even by the grossest portrayal of the sexual act at Puri? The Hindus count something like 250,000,000 in India. When you referred to society, were you talking on behalf of these 250 millions; if not, why do you ignore this vast number of men and women who act in the way as described above?

Look at the practices in the past! Kings and Ministers and millionaires used to go with their families—wives, mothers, sisters and daughters—and worship Saints who stood in (Yoga) Samadhi absolutely without covering of any kind. Queens and princesses considered it their good fortune to massage and wash the bodies of such Saints. The proudest among men and women were happy if they could entertain one of such Saints in their home to food any day. History reveals that Chandra Gupta, the great Aryan Emperor within historical times, was a Jain who not only entertained and

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worshipped naked Saints but who became a naked Saint himself. Srenik was the King of Magadh. He too, felt it the greatest honour to sit at the feet of the naked Tirthankara Mahavira and the Jaina Saints of his time. His Queen was devoted to the worship and service of the naked Saints. King Amoghvarsh likewise, was one of those who became a Digambara Saint. Would you not, dear friend, consider that these Kings and Queens constituted some sort of society, or were they all lunatics in your opinion? If you have read anything of the past history of India, you must have known that not only Mahavira, but many other Teachers like Mankhali Goshal and Puran Kashyap all moved about naked, and nobody was horrified or shocked.

The Jaina standard of morality and ethics has come down to us from times so remote that it does not pay one to enter into a calculation about it, and no Swarajya is worth the having which will aspire to interfere directly or indirectly therewith. The British, at least when they came to India, did not suggest that they were going to interfere with any well-established religious usage or practice.

The Home Rule you are trying to obtain, dear friend, begins before it has materialised, by making it an article of faith that the Jaina Saints should abandon their ancient practice. Do you seriously maintain that your Swarajya can be worth the having under the circumstances? And have you consulted the Hindus whose practices have been described above, whether they are willing to turn out their naked saints and demolish all the insignia of nudity from their various temples and fanes?

Perhaps, my dear and respected friend, you would like to urge that the Muhammadan religion is opposed to saintly nudity, and that as their number is very large, their views ought to prevail. But in the first place, good sir, it is doubtful if the Muhammadans can be deemed to have furnished you with a power of attorney to represent them; and in the second, I should, if I were you, make myself very sure of the

facts, before formulating an objection on their behalf. Perhaps it will be a surprise to you that the muslim society has always respected nude saints (dervishes). Ahu Qasin Geelani was one of the Muslim saints who roamed about in 'Digambara' attire—in attirelessness! Higher Muslim saints termed Abdals go completely naked and "are allowed to wander at large over the country" in Muslim lands (Mysticism and Magic in Turkey by L. M. J. Garnett), Maulana Rum, whose Masnavi is regarded as the Qu'ran of Persia by certain writers (*Vide* Whinfields' Gulshan-i-raz), and, in any case, ranks, in point of authority, immediately after the Qur'an and the Hadis (Tradition), actually upholds nudity for saints. His actual verses will be found quoted in one of the books mentioned herein towards the end. These facts are fatal to the view that Muslim culture is opposed to nudity of saints. So even apart from the question whether the followers of one religion can impose their views on those of another, an advocacy of the Muslim culture is not likely to bring you credit or fame in this instance.

Your observations which are, no doubt, made in language which is characteristically picturesque, only amount to teaching the Saints to give up the practice of Sainthood which has been sanctified by time and tradition. Did you sincerely imagine, dear friend, that you were qualified to teach the Jaina Saint? You are not a Jain yourself, and even if you were, a Jain Saint will only follow the teaching of a Tirthankara. As you cannot enforce your private opinions on a Christian, a Mahomedan or a Jew who will follow the injunction laid down by the founders of their respective religions, so you should have recognized that the wisest thing to do was to refrain from assuming to teach their religion to the Jains.

The reference to the terms 'Aparigraha' and 'Parigraha' in your article is un-Jaina. A *langoti* is definitely considered to be 'Parigraha' 'Parigraha,' it should be understood is both internal and external; so long as you retain external 'Parigraha' internally, you cannot become 'Aparigraha.'

You say, dear friend, that there is no reason to believe that the Jain saints are devoid of passions. What evidence, may I ask, do you possess of this? I grant you this much, that certain of the Jain saints are not as passionless as they should be, but your statement is too sweeping. I would refer you to several of the Jaina Saints whom I have found to be passionless in the proper sense of the term. And I do not think you can point to a single Jaina saint who has attempted to assail virtue and feminine modesty. You must not in any case condemn the class for the short-comings of the individual.

It should also be borne in mind that Saints do not drop from the skies ready made. Advanced householders, when filled with the sense of detachment from the world, take to further perfecting of the element of renunciation and seek to do so in Sainthood.

You refer to a sloka from the Gita. The Gita, no doubt is a wonderful book and is deemed holy and venerable by 250,000,000 of human beings to-day, but the Jains have other Scriptures. You certainly would not expect the Hindus to be governed by the religion of the Jaina Scriptures, and naturally one would not expect that you would demand that the Jains be governed by the injunctions in the Gita. However, in the whole of the Gita there is not a passage which says that nudity of Saints is to be condemned.

I am afraid I have already exceeded the limits of brevity in this letter. I will not further lengthen it out by giving you quotations from different Scriptures of the world to show that nudity of Saints was respected alike in Hinduism, in Mahomedism, and also in certain other religions in the past. I would refer you only to a few books on the subject. One of them is "Digambara-Mudra Ki Sarva Manyata," which can be had from the Jaina Siddhanta Bhawan, Arrah.

I myself have composed one on the subject which is entitled the Nudity of Saints. It is probably now in Press

and I am giving instructions to my friends in India to send a presentation copy of it to you as soon as it is ready.

I do hope, dear friend, that you will re-consider the subject once again and recognize fully the two principles which are involved in it, namely :—(1) the right of every community to practise its religion unhampered and unhindered by any other community or individual, and (2) the guiding policy of the State, the strength and stability of which lies in the principle of non-interference with any form of religion, new innovations being excepted.

The Jains have been distressed by the views of two of the leading Indian patriots and honoured guides, and they are now eagerly looking forward to a declaration of policy that will put things right at the earliest moment. The views of leaders like your good-self and Sri Vallabhbhai Patel are likely to mislead the world, and those who are naturally not in sympathy with or hostile to the Hindu and the Jaina religions are ever ready to take advantage of any such hasty expression of opinion to turn it into a sanction to interfere with or injure the *dharmas* named. I do not for a moment believe that you will refuse to recognise the principle that the best policy for a government is to be tolerant to all *dharmas* alike. If a legislator finds anything which does not conform to his own notion of things as they should be he does not denounce it. for that way he will be raising a storm from those who like himself, are opposed to the practice, but, on the contrary, takes every opportunity to impress on the unreasoning, fanatical or intolerant elements of his peoples the need for rigid toleration for all forms of faiths and creeds.

Respected friend, you will permit me to add in conclusion that the views you have expressed about dispassion, sin and other points in your article are quite wrong, and I am ready to enter into a discussion with you or any one else on the subject to convince you that they are wrong, but it is only necessary at present to tell you that the Jains can never

be induced to take their guidance from any one but a Tirthankara. Is it asking too much to demand that they should be allowed to nurse their own "follies" without interference from any one?

Believe me
A devoted admirer of yourself in many respects,
(Sd.) CHAMPAT RAI JAIN,
Vidya Varidhi, Jaina Darshan Divakara,
Bar-at-Law, and Life President Digambar Jaina Parishad.

ANCIENT HOME OF THE JAINAS.

BY
L. A. PHALTANE, B.A., LL.B.,
Pleader, Court Islampur, District, Satara.

IT is an unfortunate thing that the ancient Jainas did not think it wise to write down their history and tradition. Whatever we know to-day of Jainism and its history has come down to us by oral transmission from preceptor to disciple. Owing to this method of preserving knowledge much must have been lost or mutilated. But we must thank ourselves that whatever has been preserved by them has been preserved with great care. Tradition, then becomes to the Jainas an important factor the only source of information.

A tradition, in its original form, is an outcome of some truth: but as the time passes, the changing climes, environments, and associations add their own layers to it so that after long time distinguishing between the truth and the superadded layers becomes very difficult. It may, therefore not be improper to say that special skill and understanding are required to be used for correct interpretation of a tradition.

We have to determine what might have been the original home of the Jainas. But before approaching the subject we shall try to locate in the present map of the world certain countries and towns about which references have been made

in Jaina Puranas and then speak of the subject chosen for discussion. I must mention here that I am basing my arguments solely on the authority of the Mahapurana of Jinasena.

The Mahapurana tells us that at the time when Lord Rishabhadeo was living the people of Aryakhanda were in a chaotic condition. His heart moved with compassion to see their deplorable condition. In order to save the people of His times from degradation and ruin, He thought of introducing in Aryakhanda that culture and civilization which obtained in East and West Videha.

" Purvapara Videheshu ya sthiti samavasthita,
Sadya pravartaniyatra tato jeevantyamu prajah"

" That civilization ought to be introduced here which obtained in East and West Videha. Then these people will live."

Then he introduced in Aryakhanda that order of the society which was in vogue in Videhakshetra.

The following are some of the reasons which go to prove that Videhakshetra must be that region which is round about the North Pole.

(1) The description of the country called Videha exactly resembles the description of the regions round the North Pole. The Mahapurana states that " there was no distinction between night and day nor was there moon-light nor change of seasons: but all things and phases were of the same type yielding perpetual happiness."

" Na jotsna napyahoratra vibhago nartusankramah
Nityaika vrittayobhavah yatraisham sukhahetavah"

(2) It is said that to the West of the Mount Meru there is one country called Gandhila. The capital of which is Alaka. This Gandhila country has got one—Vijayardha mountain dividing it into two parts. There are two rivers Sitoda and Urmimalini. In the country called Alaska at present which is to the northwest of Canada, all these features are present. A country is either known by her name or by

the name of her capital town. The capital and most important town in the country called Gandhila being Alaka the country later on came to be identified by the name of her capital city. Alaska is not very different from Alaka. Like Vijayardha mountain there is at present one mountain called Alaska mountain dividing the country into two parts. For the river Sitoda (what watered river) there is at present in Alaska the "White river" and like the river Sitoda it rises out of a lake and joins the western ocean. Now we have to account for the river Urmimalini. In the country of Alaska there is a very big river named Kwichpak. The words Urmimalini and Kwichpak have the same meaning. "Urmi" means in Sanskrit a wave and Urmimalini means wavy or extensive. Wichi in Sanskrit also means a wave and Wichipak also means wavy and actually the river Kwichpak in Alaska is a very big river flowing from one end of the country to the other. The prefix 'K' to "Wichipak" may be explained as a peculiarity of local dialect. It will, therefore, be clear that the country Gandhila of Mahapurana can be no other than the country of Alaska of the present day and further we can persuade ourselves to believe that the country of Alaska and the region about it enjoyed, at one time, a civilization which was fondly loved and remembered by the Jainas of the time of Lord Rishabhadeo.

(3) In eastern Videha one town called Utpalkhetaka has been shown to have existed. This has been described to be the capital of the country called Mahakakstra. The present country Kamchatka appears to have derived its name from the town Utpalkhetaka. For "Utpala" means a lotus. Another word for lotus in Sanskrit is "Kumuda." In Sanskrit there is a practice of using synonyms of words freely. So Utpalakhetaka is equal to Kumudkhetaka. Kumud is generally pronounced as Kamat and "Kh" in "Khetaka" becomes "Chha." So Kumudakhetaka happens to be uttered as Kamatchhataka which is just near to Kamchatka. Similarly other names Mahakakstra and Vatsaka can be identified to be the names of certain tracts coming within the arctic circle.

(4) It has been stated that to the south of East Videha there is one country called Mangalawati. At present there is one country called Mongolia. Mangalawati is a Sanskrit form of Mongolia. Which is to the south of the Arctic circle.

From all these facts it will be clear that the country called Videha can be no other than the region round about the northern Pole.

To support the inferences given above I bring to the notice of my readers the considered opinion held by learned western scholars that the original inhabitants of North America who had succeeded in building a very big empire long before the Spaniards made their appearance on the American soil, had descended to that country from the country of Alaska and that their civilization consisted of preparing extensive stone-carvings in the rocky mountains of that country a feature which is similar to the Jaina and Buddhist carvings of India.

Lord Rishabhadeo was preceded by fourteen Kulakaras who enlightened the ignorant people of Aryakhanda according to their ability and the power of conception of the people. They are said to have their previous births in Videha Kshetra.

Purvam vyavarnita ye te pratishrutyadayah kramat
Pura bhave babhuvuhste videheshu mahanwayah.

Even Lord Rishabhadeo is described to have had his eighth incarnation in Videha Kshetra. Does not it show that the Kulakaras and Lord Rishabhadeo had their connection with the people of the country of Alaska? It further goes to prove that the Videha country enjoyed a civilization long before the fourth cycle of time began to function in India. From the fact that Lord Rishabhadeo wanted to imitate the model civilization obtaining in Videha country it becomes clear that He and His forefathers must have been acquainted or aware of that civilization and must have preserved it as an ancestral family culture.

It is now admitted, by all people, that this earth was

hotter formerly than now. Long long ago when this earth was considerably hotter the regions within the arctic circle which are at present unfit for civilized habitation must have been on account of the heat fit for habitation of cultured races. In civilized countries one may safely presume that all thoughts on life and religion are generally developed to a considerable extent and the Mahapurana of Jinasena wants us to believe that many of the people of the Videha-kshetra did practice Jainism in right earnest. It must also be noted that the reduction of heat which made the polar regions unfit for inhabitation, made other parts of the earth fit for habitation by reducing the overheat of those parts. Unfitness of a country for inhabitation owing to its being unproductive, affects more quickly the non-flesh eating people who are obliged to leave the country in order to preserve their culture and religion.

It appears that when the arctic zone began to be unfit for human living there was a great exodus of people from that country to other suitable parts of the world. The first people who migrated must have been the non-flesh eating or purely vegetarian people *i.e.*, the Jainas of the land. Alaska is joined to Asia at present by a narrow strip of land. By this passage they appear to have come down to India rounding the Chinese eastern coast and crossing the mountain-table-lands situate in the Chinese territory.

Jainism a back ground of Indian Faiths.

BY

L. A. PHALTANE, B.A., L.L.B.

Pleader, Islampur.

JAINISM stands out as a propounder of full truth giving recognisance to the half-truths or semi-truths of the various faiths that are existing in India, and encouraging them and trying to lead them to understand and grasp the reality from every angle of vision. It has ever tried for the temporal

and spiritual upkeep and well-being of the masses never tending to degenerate into being a weapon in the hands of the unscrupulous and the ambitious. It has preached truth for truth's sake in its naked form approaching and explaining it from a variety of view points.

It appears that almost all the faiths that are obtaining in India at present were existing in some form or other in ancient days. But none of these ancient forms of faith appear to have denied the truth and greatness of Jainism. On the other hand many of the faiths have shown their reverence to the Jain Tirthankaras by giving them places among their incarnations.

With Lord Buddha opened a new era in the thought of man. He was an epochmaker in the sense that he introduced new ideas about religion and life and gave the thought of India an altogether different turn and vigour. The spirit of organisation displayed by Lord Buddha and his disciples in arranging conferences of their followers and consolidating them, developed into a power which helped the wise and sagacious Kings like Ashoka in widening their Kingdoms into empires and subjecting alien races to dependence and slavery —under the name of religion. The ways of Lord Mahavira, a contemporary of Lord Buddha, were altogether different from those of Buddha. He had to preach and revive the waning glory of existing religion by adding to it new vigour and energy of His personal example. He strove for the uplift of the masses by improving the inner faculties of the individual.

Buddha has accepted almost all the technical expressions of Jain scriptures changing their meanings to a considerable extent. He has preached a middle path based on an attitude of compromise or a kind of indifference towards correct understanding of final principles. This easiness of faith must have attracted to his fold many persons who once professed themselves to be the followers of the Tirthankaras. But this tendency of the people appears to have been kept under considerable control by the great spiritual influence exercised

by Lord Mahavira and his two able successors Sudharma Swami and Jambuswami. After them there being no person equal to their standing and calibre able enough to control the course of the ideas of Buddha, Buddhism began to gain ground rapidly. This brought about a split among the Jains themselves which manifested itself later under the names Digambars and Swetambars: the Swetambar sect being more akin to the non-Jain sects though it tried to maintain as far as practicable the tenets of Jainism.

With this split Jainism ceased to be an *anekantawadi* religion each sect maintaining that it preached the whole truth and nothing but the truth and condemning every other sect as a heretical faith. Having thus lost the grandeur and glory of all-sidedness the Jain sects were reduced to the positions of some of the many religions existing in and patronised by the Masses of India with only one special feature of Ahimsa or non-violence doctrine.

Then came the next stage. Jain-Tirthankaras were Kings. The Hindus regard kings as representatives of Vishnu or Krishna (Na Vishnuh prithivipatih). The Tirthankaras came to be regarded by the Hindus as incarnations of Vishnu and the Swetambar image of Tirthankara came to be accepted and worshipped by them as an image of Vishnu or his incarnation Krishna. This transformation was slow and unperceptible and the increasing spirit of compromise blind-folded the eyes of the sinking Jains and the spacious Hindus. This is exemplified in the shrine of Jagannathapuri where the image of Vishnu or Krishna is just like the sitting image of the Swetambar Jains. Then followed the third stage The association of the name of Krishna with the Jain image brought round it all the ideas and caprices of Gopal Krishna of Vrindavana and the people who were once the followers of the devout religion of the Arhats gradually degenerated into the religion of a personage who sang and played among boys and women.

THE WORLD LEAGUE OF AHIMSA.

AN article on this subject appeared in the Jaina Gazette for May 1930. Since then the League has made sure and steady progress. A Section, the first offspring of the Mother League, has been started appropriately in India, where the name of Ahimsa is one to conjure with, as the duty it denotes is admitted from Himalay to Comorin, not to mention the good island of Ceylon.

This Section, founded on the 1st January last, is for the Punjab, and has for President Mr. Ajit Parshad, M.A., L.L.B., Ferozepore Road, Lahore—the same gentleman perhaps whose name, written a "Prasada," appears on the Gazette as editor, and as a Judge of the High Court of Bikaner. If so, the omen is good, and we may hope to see ere long a Section for Madras, the home of the Gazette. Will some of its readers kindly take the hint and see if they cannot start one. When that has been done, we may hope to see some of the Indian States following suit. There must be among their Rulers men who would give powerful support to such an enterprise.

For the benefit of those who did not see last year's article, it may be said that the League seeks to diminish and ultimately abolish killing for food. That is by no means the only cruelty inflicted on the helpless little ones, given to us by Providence to love and protect, not to kill and eat. But it is in a very real sense the foundation of the rest, for it begets the strange notion that animals were created to be eaten, and that we have a perfect right to exploit them to the top of our bent for any imagined advantage to ourselves. Fortunately that is not the view of our Jain fellow-countrymen. No need to tell them that to eat the flesh of any living creature, be it fish, flesh or fowl, is to share in the spoil, such as it is, and become a receiver of stolen, and worse than stolen, of murdered goods. Men of other faiths would soon

see the cruelty if they had to do the killing themselves, or even to witness it; and all who give this important question the attention it deserves *must* end by agreeing that flesh eating is cruel and unnecessary.

Man the tyrant suffers in reality even more than his victims, though he knows it not; for not only does every ounce of the suffering he inflicts come back on himself, under the Good Law, in world-wide disease, medical operations and premature death, but he blocks his own spiritual evolution. In what but love does that consist, and what can block it more effectually than cruelty, the very opposite of love? These thoughts are eloquently expressed in a short poem by Mr. Percy Hill, Poet Laureate and Hon. Treasurer of the League, entitled "Thou shalt not kill"

Death, natural death, is but a brother, friend,
But death by man inflicted is a crime
Against his spirit which can never end
But will persist beyond the bounds of time.

Who sheddeth blood, be it of man or beast,
By actual deed or custom and consent,
Is aiding evil, being its high priest,
And earning for himself just punishment.

The crime of killing is man's greatest sin
Against his spirit and the creature slain;
Let him renounce it, soon will he begin
His spiritual kingdom to regain.

He will advance where now he's standing still,
He will achieve where now he can but fail,
Tbe light divine, now dim, his soul still fill,
His quest be ended for the * Holy Grail.

Some may say "What need for this League? Are there not vegetarian societies already, and how can we stop the world-wide custom of killing for food?" But we are not

* Emblem of man's higher self.

out to convert the world's many millions, one by one, to vegetarianism; that might take a life-time, or many. Our aim is to gather together gradually bands of workers in Britain, India and many other countries, to be the thin end of the wedge for a reform which is absolutely essential for the welfare and happiness of animals and still more of man himself. Flesh eating is the outcome not of deliberate cruelty but of thoughtlessness; be it ours to invite the attention of a careless world! In every man is a small still voice; it may for a time be unheeded or even silenced, but if he will only listen it will infallibly whisper "Do as you would be done by." We have but to persevere, and gradually, one by one, ministers of religion and laity alike will fall into line, and press and pulpit will aid, till the message is carried to the ends of the world.

The formation of a Punjab Section is not the only encouraging sign. Another is the publication of a little book by Mr. Percy Hill entitled "Ahimsa Poems," from which the above verses are taken. It has been uphill work to get together even a few workers, and but for these inspired and convincing poems, the Founders themselves might at times have been discouraged. The book will certainly do our cause splendid service.

A very successful "Ahimsa Supper" was held at Shearn's well-known vegetarian restaurant in Tottenham Court Road, London, on the 1st June. Fifty people attended, and the supper was followed by good music from artists who kindly gave their services out of sympathy with the League. Several interesting speeches were made, including one from the Right Rev. Bishop Pigott of the Liberal Catholic Church, which is thus the first body in all Christendom to associate itself openly with a cause very near to the heart of the Lord of Love—the Bodhisattva or Lord Maitreya as He is called in India.

For lack of this teaching, the Christian religion has been, and is, sadly impoverished, but we may hope that a new era is dawning, and that the League will be the means of bringing

about a reform which is the necessary basis for a really humane and glorious civilization. "Ahimsa paramo dharma" —there is no religion higher than love, which is the very foundation of Ahimsa.

My co-Founder, Mrs. St. John James, and I are only waiting for funds to go to America, a land more open to new ideas, and to start there another Section. The League will then have made a good half-circuit of the world, and the continent of Europe may be expected to follow suit.

In the meantime, we have been carrying posters in crowded streets of the West End, inscribed "The Next Step in Civilization! Why kill for food?" The accompanying photograph shows us as "sandwich-men" with the Ahimsa cat—"Twinkle" by name—who came of his own accord and sat down between us. He gets neither fish, flesh nor fowl, and is healthy and good-tempered.

We give away leaflets as we go to the few who will take them, and many read the posters, and will find the thought recurring to their minds afterwards. This is a cheap and effective form of advertisement.

—E. FRANCIS UDNY.

Correspondence.

Garmisch, Bavaria.
June 25th 1931.

MR. C. R. JAIN.

Dear Friend:

You will be angry with me for not having written to you sooner and for not having thanked you for the sending of your new booklet entitled, "Jainism, Christianity and Science," which I have read with greatest interest. I have no doubt, that there is a connection between the teachings of Christ and your religion, but I am still of the opinion, that you are wrong in stating, that Jesus' life is a myth. It certainly is much less a myth I think, than the lives of your saints, which

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I absolutely believe to have existed and which I also would venerate if I came to India. When we think in what times Jesus appeared and among what kind of people he taught when we further realize, that his life was written only long after his death, is-n't it quite natural that things have been misunderstood and fibs have been told about him in order to make his life more interesting. This is surely the case of the wedding at Cana when he is said to have changed water into wine. it is also certainly the case, when he is supposed to have touched meat and fish, because I am sure he has not injured a fly. It will be the same with his omniscience. To me it matters little, whether the man I am looking up to is called Mahavira or Jesus, but to the western mind the theory or teaching, which you believe in, that for so and so many thousand years there will be not a soul any more becoming equal to your Tirtamcaras, and no matter what it does, can't reach Nirvana, is quite ununderstandable. I think though I am not a Catholic, that, for instance, among the Catholic saints there are quite a number whom I believe have reached that place or what you think it to be. I also believe, that Christ as I understand him has been a Tirtamcara in your sense. You attach your concentration and your prayers to your Tirtamcaras and we attach them to Christ and God. I think there is little difference, because no educated Christian will be of the opinion, that he can do as he pleases and then simply beg God to deliver him from his sins. Dear friend, don't be disappointed because I write you so frankly. It is to my belief necessary, that we begin to learn to follow and before to understand what Christ meant to the world. I mean this for the western world. For you Easterners it is best to keep to your beautiful teachings, because after all, what matters the name. We all know, that there is the religion behind all religions.

* * *

I also am looking forward to the history of Mahavira's Life which I hope you will kindly send me, when

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you have finished it, because it will be read with veneration, of that you can be sure.

Hoping that you are well and that you will write to me soon again I am with kind regards also from the Baroness.

Yours very sincerely,
(Sd.)

REPLY.

LONDON,
30th June 1931.

My dear Friend,

I was simply delighted to receive a letter from you after a whole year's silence. I had thought of you several times and wondered why you had not been able to write to me. I am glad you have now had time to read through my book, "Jainism, Christianity and Science." As requested by you, I am sending under separate cover, the life of the founder of Jainism whose name is Risabha Deva and not Mahavira, the latter being the 24th Tirthankara and not the 1st. The book is a present to you and I shall be glad to hear your views concerning the work after it has been read.

* * *

As for your interesting points, there can be no doubt to my mind that Jesus is a personification—the personification of the ideal of perfection for the imagination of man. History does not support the historicity of Jesus. No contemporary writer knew anything at all about him. His life does not consist in a single event which can be said to be human. Who will regard the virgin birth as history? Who can deem Herod's putting to death small children (for fear of Christ overthrowing his kingdom) as history? Who can hold the view that a child under twelve went into the Temple to read the book of Isaiah and entered into learned disputation with the Professors? Who can regard the part played by the Evil One in showing him the empires of the world as a fact in the world of man? What history will recognise the miracles ascribed to Jesus as having a historical basis at all?

And where is the historian who will put faith in the historicity of the events connected with the so-called resurrection and ascension? What is left outside these is very little, and I gather from your letter that you do not believe that Jesus ate meat and drank wine or that he even changed water into wine. I doubt if you believe in the cursing of the fig tree or the use of harsh epithets against the Pharasees and others or the scene in the Garden of Gethsemane.

In the Biblical reading in the non-allegorical sense, there is no question of the historicity of a human being at all. There you have a god ready-made descending from heaven, being born of a virgin, performing many miracles, showing partiality to a section of mankind, and going up to heaven after resurrection. You are free to accept or reject it. There is no other alternative offered on a literal reading of the Bible, and if you reject even a single word of the Biblical narratives, the case for the historicity of Jesus' life becomes very shaky indeed, for the Gospels are the only authority we possess for the historical view. But from the practical point of view, you may ask, what is the advantage gained by seeking to accept the historicity of the Biblical Jesus? How can you by following him obtain omniscience, immortality and bliss? The Bible does not tell us how he obtained them,—what things and practices he resorted to to acquire his spiritual powers. No one can look for the host of angels to come down and stand by him in the hour of tribulation. We cannot imitate him even in inviting Herod to glorify ourselves by sacrificing children, by putting them to death. His life consists clearly in things which you and I cannot do. We want, my friend, a human model to take pattern after. The Jain Tirthankaras were human beings who acquired through successive lives, bit by bit, 1. Omniscience, 2. Immortality, 3. Bliss, 4. Infinite power and all the other divine qualities. We, too, may attain all this by fighting against our lower nature and the inimical forces which are in the way, inch by inch, step by step. Thus human conduct alone it is which will benefit us. Nobody's example or conduct

will help us which is not human. You might read the Gospels over again and tell me how the supposed historical Jesus obtained the divine attributes and divinity, or give me his previous lives. I am sure if any one will try to do this, he will clearly perceive that he is not dealing with a human character at all but with an allegorical personification of an ideal divinity and perfection. Jesus is not a man but the personalization of the highest conception of divine excellence. It is easy to say about anyone that he obtained Nirvana or was a Tirthankara, but the question is of evidence on which such a statement may be founded. Now what evidence can you point out in support of the assumption that certain persons whom you had in your mind had obtained Nirvana? I think if you will dispassionately look into the circumstances of their lives, you will find not only no evidence of their having attained divinity but also no pretention that they were aspiring to divinity and no true conception of what divinity is. No one said about any of the Catholic saints that they have attained to omniscience, immortality and godhood.

Pardon me if I offend you by criticising your views in my letter. I do so merely to draw your attention to a phase of belief which is not helpful to clear thinking or to the advancement of the soul. My dear friend, do not be offended with me and forgive me if I have said anything which hurts or tends to hurt your feelings in the least degree. You know that I am writing this merely to elucidate certain points raised in your letter and not with a view to offend you or to convert you to my ways of thinking. Of course I shall be very happy to welcome you as a brother in faith should you be inclined to accept the Jaina teaching, but the request for admission into the Jaina Culture must proceed from you and not from me.

The number of Tirthankaras, you will notice, is 24; we cannot add even one to that number. Read again the chapter dealing with the 24 Tirthankaras in the book 'Jainism, Christianity and Science' which you already possess, and you will find even the Bible acknowledging their number

as 24. No prayers are addressed to the Tirthankaras. Jainism is opposed to prayer and begging for boons which none can grant.

You have referred to the Western point of view, but will you make a distinction between East and West even in regard to true wisdom. Rudyard Kipling seemed also to emphasize this distinction when he said

"East is east, and west is west,
And the twain shall never meet"

Many people have since repeated this but might not the stanza be completed in the following way

"East is east and west is west,
The twain shall never meet,
For one is Wisdom like the head,
T'others's only legs and feet."

If you like to substitute 'wheels' for 'legs', the comparison will still remain striking; for 'legs' stand for fashion and 'wheels' for mechanization. 'Feet' imply rush (activity), so that the real difference between the East and the West is with regard to the types of Wisdom, the East cultivating the Wisdom that takes one out of this vale of tears and places man in the Temple of Divinity as a perfect, undying, omniscient God. The West is exalted in machinery and materialistic development but not in religion or Wisdom Spiritual.

May I also draw your attention to the fact that Jesus, whose religion prevails to-day in the West, was not of the West. He was an Oriental and belonged to the East, assuming that he was an historical being. Plainly put, whosoever founded the Christian religion belonged to the East and not to the West. The West did bring the Bible from the East but the Key of its interpretation was left behind or dropped into the Mediterranean and never came to Europe till the year 1915 when my book "The Key of Knowledge" was published for the first time.

I am very glad, dear friend, that your letter invited me to a friendly discussion of all these important questions. The space naturally is limited and there is no chance within the small dimensions of the writing surface available of dealing effectively with many of the points touched upon, but you will, no doubt, examine every statement with sober deliberation and arrive at accurate estimation yourself.

—C. R. JAIN.

Some Sayings of Lord Mahavira

(Continued from page 124)

As (the law) has been revealed for the full one, so for the empty one; as for the empty one, so for the full one.

He is a wise man who perfectly knows the non-killing, who searches after the liberation of the bound.

But the miserable and afflicted fool who delights in pleasures and whose miseries do not cease, is turned round in the whirl of pains. Thus I say.

Not minding heat and cold, equanimous against pleasure and pain, the Nirgrantha does not feel the austerity of penance.

For him who is without Karman, there is no appellation. The condition of living beings arises from Karman.

Examining Karman and the root of Karman, viz. killing, examining (it) and adopting its contrary, he is not seen by both ends. Knowing this, a wise man who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness. Thus I say.

What is the characteristic of a sage? 'Recognising the quality (of all living beings), he appeases himself.' Knowing

the highest good, one should never be careless; Guarding one's self, always prudent, one should pass life on the right road.

Giving up all gaiety, circumspect and restrained, one should lead a religious life.

'Those also who are afflicted and careless' (will be instructed).

He who often does cruel acts, often undergoes (punishment in hell, etc.)

Difficult to attain is this (human body) which is worth the fight.

The greatest temptation in this world are women.

As it would be unto thee, so it is with him whom thou intendest to kill. As it would be unto thee, so it is with him whom thou intendest to torment. In the same way (it is with him) whom thou intendest to punish, and to drive away. The righteous man who lives up to these sentiments, does therefore neither kill nor cause others to kill (living beings). He should not intentionally cause the same punishment for himself.

The self is the knower (or experiencer), and the knower is the Self. That through which one knows, is the Self. With regard to this (to know) it (the Self) is established. Such is he who maintains the right doctrine of Self. This Subject has truly been explained. Thus I say.

(The liberated) is not long nor small nor triangular nor quadrangular nor circular; he is not black nor blue nor red nor green nor white; neither of good nor bad smell, not bitter nor pungent nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh

nor smooth; he is without body, without resurrection, without contact (of matter), he is not feminine nor masculine nor neuter: he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul); its essence is without form; there is no condition of the unconditioned. There is no sound, no colour, no smell, no taste, no touch,—nothing of that kind. Thus I say.

As in a lake a greedy leaf-covered tortoise cannot rise up; as the trees do not leave their place (though shaken by storms, etc.): thus men, born in various families, cry bitterly because they are attached to the objects of the senses; on account of their sinfulness they do not reach liberation.

Knowing (and renouncing) all lust, a devout man becomes a great sage when he breaks all bonds, thinking: Nothing belongs to me. A man who, thinking, I am I, exerts himself for this (creed), ceases (to act), is houseless, walks about bald-headed. The naked, fasting (monk), who combats the flesh, will be abused, or struck, or hurt; he will be upbraided with his former trade, or reviled with untrue reproaches. Accounting (for this treatment) by his former sins, knowing pleasant and unpleasant occurrences, he should patiently wander about. Quitting all worldliness one should bear all (disagreeable) feelings, being possessed of the right view.

A saint, with right intuition, who cherishes compassion for a saint, with right intuition, who cherishes compassion for the world, in the east, west, south, and north, should preach, spread, and praise (the faith), knowing the sacred lore. He should proclaim it among those who exert themselves, and those who do not, among those who are willing to hear (the world).

But a great sage, neither injuring nor injured, becomes a

shelter for all sorts of afflicted creatures, even as island, which is never covered with water.

If a man kills living beings, or causes other men to kill them or consents to their killing them, his iniquity will go on increasing.

A sinner who makes the interests of his kinsmen and companions his own, will suffer much; for the number of those whose interest he takes to heart constantly increases.

All this, his wealth and his nearest relations, cannot protect him (from future misery); knowing (this) and (the value of) life, he will get rid of Karman.

For in this world living beings suffer individually for their deeds; for the deed they have done themselves, they obtain (punishment), and will not get over it before they have felt it.

Notwithstanding their pleasures and relations, all men must suffer in due time the fruit of their works; as a cocoanut detaching itself from its stalk (falls down), so (life) will end when its time is spent.

It is not myself alone who suffers, all creatures in the world suffer; thus a wise man should consider, and he should patiently bear (such calamities) as befall him, without giving way to his passions.

He who has entered the road leading to the destruction (of Karman), who controls his mind, speech, and body, who has given up his possessions and relations and all undertakings, should walk about subduing his senses.

A man who insults another will long whirl in the Circle of Births; to blame others is not good.

One should know (and renounce) the great attachment (to the world), and respect and honours on earth; (for conceit) is a very thin thorn difficult to pull out. A wise man, therefore, should abandon worldliness.

Those who resist the seductions are placed on a line with those who have crossed the Samsara.

HINDUISM AND JAINISM.*

FOR several centuries there has raged a hostility between these two religions. The Jaina is stigmatised as a "decrier of the Veda" and the Hindu is told not to enter a Jaina temple. We are too cognizant of this hostility as a fact. What we have to consider is whether or not there is any reasonable ground for it.

It is true that there are differences, sometimes serious differences, between the two sects in regard to logical and metaphysical doctrines; but to my mind it has long been clear that these differences are more in method than in matter. In their zeal for reform, Jaina writers have adopted certain technical terms different from those used by the Hindu writers; but there is very little difference, if any, in the connotation of those terms. The logical methods of the two vary in only minor details, not a single one of which need be irreconcilable.

In ancient times, the Hindu looked upon both the Buddhist or the Jaina with feelings of equal hostility. Both were regarded as nastiko vedanindaka but the subsequent disappearance of the Buddhist from the land tended to divert the whole force of that hostility towards the Jaina, who came to be regarded as vedanindaka *par excellence*.

In this connection, it is interesting to note that what the Jaina or the Buddhist decries in the Veda, is only the sacrificial section. Being devout advocates of 'Ahimsa,' they could not tolerate animal slaughter in any form. But it has

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* Jaina Hostel Magazine Vol. IV, No. 1.

to be borne in mind that this hostility towards animal sacrifice, is not confined to the herctical Jaina. The Vedantin is nearly as hostile to it. And yet such is the irony of fate that while the Vedantin is accorded the highest place in the hierarchy of orthodoxy, the Jaina has come to be branded as a 'heretic.' The reason for it however, is not far to seek; the founder of the modern Vedanta, Shankaracharya had to propagate his doctrine among the Hindu public during a time, when after the expulsion of Buddhism, Hinduism had reinstated itself as the Religion of the land. It was expedient for him, therefore, to be less openly hostile to the teachings of the Veda; his strictures, against animal sacrifice, were on that account, less thorough-going than that of the Jaina, who, being an avowed reformer, struck mercilessly at what he thought to be an evil; and it is no wonder that in so doing he raised a storm against himself.

For our present purpose, it is not necessary to go into the minute details of either logic or metaphysics. We shall take only two points; (1) what is the Jaina's idea of a 'heretic'? In the Sutrakritanga Book 1 lecture 1, we have an enumeration of "heretical doctrines." In this we find no mention of the Vedic religion at all. (II) What is more to the point is the code of morals which we find stated in detail in the Uttaradhyayana Sutra where in one section we find that the four requisites to beatitude are (*a*) human birth, (*b*) Instruction in Law, (*c*) Belief in Law and (*d*) energy in self-control. Is there anything in this repugnant to the most orthodox Hindu? The same work goes on to quote with approval the following verse.—"The more you get, the more you want, your desire increases with your means." Don't we find in this an exact echo of the words of the Hindu Law-giver?

On the other side, we have the entire code of Hindu Morals detailed not only in our Law Books, but also under the various forms of discipline prescribed under the Hindu philosophical systems; and in all this code and discipline, there is nothing to which the Jaina need take exception.

Instances like the above may be multiplied indefinitely, which will go to show that with the sole exception of animal-sacrifice, there is no point on which there is any very sharp difference between the two sects, and we know now what position animal sacrifice occupies in Hinduism as it stands to-day. Under the circumstances, there is no justification for perpetuating and laying stress upon a difference which, for all practical purposes, has ceased to be operative.

We shall stop here. This is not intended to be an exhaustive treatise; it is mainly suggestive. If some more energetic person shall try to follow this line of thought, I shall be happy to have shown him the way. Let us make it our business to discover the points of contact rather than those of antagonism. We have had enough of mutual bickerings in the past. Let us behave better in the future.

This is my earnest appeal, not only to the Jaina or the Hindu, but to the votary of every religion that is found in this our land, the hospitable roof under which all the more important religions of the world have thriven and are thriving.

I hope the appeal shall not have been made in vain.

GANGANATHA JHA.

Influence of Jainism in South India.

[The late J. M. Nallaswami Pillai, B.A.,B.L., writes in his translation of Sivajnana Siddhiyar of Arunandi Sivacharya pages 75-81].

Indian writers, both Sanskrit and Tamil, place Jainism usually after Buddhism, in their general retrospect or review of the various Schools of Indian Philosophy, and we have once more to call attention to the fact that this is not altogether an historical or chronological order. The caution would be unnecessary but for the fact that eminent writers chiefly European, have been misled and have concluded that Jainism had no independent beginning, and that it was more

off shoot of Buddhism, and as such have failed also to grasp its essential differences, and have therefore bestowed very little attention to this system and its bibliography. And in consequence, this school of philosophy has not attained to that amount of importance in the European and Indian minds of to-day, as Buddhism has. But for all that, so far as South India is concerned, it played a greater part and for a longer time than Buddhism, and its effect on the South Indian People and their literature has been much more beneficial and lasting. Jains are still found all over South India, and they hold quite a respectable place in society, whereas not a Buddhist can be found any where even as a sample. Long after Jainism received its death blow in the hands of the great Saint Sambandar its professors were allowed to remain unmolested by the people, nay, their kings and nobles encouraged them openly by grants of land and endowments for their temples etc. There were many things in them which commended them to the other classes. They were very strict moralists and they led exemplary lives. At one time, all the learning of the land, in the departments of literature and grammar and ethics and the learned sciences, was in their hands, and it could not be in better safekeeping. Some of the best classics in Tamil, most of the Ethical treatises, and that excellent grammar *Nannul*, and lexicons were composed by Jains. Added to this, in their words, they never went out of their way to be unnecessarily offensive to the other classes of the people and in their life they conformed to the life of their neighbours as much as possible. If the outer man can be a fair index of the inner mind, you have only to compare a Jain and a Buddhist and a Hindu in their externals. The Jain could be hardly distinguished from his Hindu neighbour. Even in Buddha's day, his followers have debated and differed as to what sort of animal food can be eaten or not eaten, though they say Buddha taught kindness to all creatures, (one European writer goes to say that the Hindus never even had this doctrine before his days!) and his followers of to-day (the mass of them) are gross flesh eaters all over the world; but in

the case of Jains they were throughout and are even down to-day rigid abstainers from all kinds of fish, flesh or fowl. This was such a marked trait in their life and character that their neighbours and successful rivals tried to excel them in their good trait, that Brahmans of all classes in South India, unlike their neighbours in the West and in the North are rigid abstainers; and the more civilized and intelligent classes are also rigid vegetarians-Saivaites—we were going to say. Among the Vellalars, there are certain sections of them, who by birth are vegetarians and call themselves Saivaites. Our Pundit friend once shrewdly suggested to us that these *Parambarai Saivas* (vegetarians for generations) must be descendents of ancestors who were once Jains and subsequently reconverted, and Saivaism to-day is so rigidly vegetarian, that the words are almost used synonymously by all classes; and some of the Saiva Vellalars, though since converted to Vaishnavism are still rigid vegetarians and call themselves Saivaites. We may trace also to the influence of Jainism the stopping of all animal sacrifices in all Hindu shrines in South India, though they are still in vogue in some of the North Indian Temples. The general disfavour with which all Wajapeya (Vedic) sacrifices are looked upon by the people must also be due to this Jain element. The general mildness of the character of the South Indian people, their extreme docility, piety and modesty may all be traceable to their influence also. In their Psychology and Metaphysics too, there was much greater affinity between the Jain and the Saiva than between Buddhism and the latter. We to-day add the opinion of Dr. H. Jacobi, the learned translator of the Jaina Sutras, as to what Buddha taught in regard to the postulates of Soul and God, believed in by the Hindus, and the same passage contrasts the views of the Jains on this point. He says in his introduction (Sacred Books of the East, Vol. XXIII, p. 33), "Whatever Buddha may have taught and thought about the state of Nirvana, whether he went the length to identify it with absolute non-existence, or imagined it to be an existence, different from all we know or can con-

ceive, it is beyond doubt, and a striking feature of Buddha's philosophy that he combated the Brahmanic theory of Atman, as being the absolute and permanent soul, according to the pantheist as well as the monadic point of view. But the Jainas fully concur in the Brahmanic theory of Atman, with only this difference that they ascribe to the Atmans a limited space (Anu) while the Brahmans of the Sankya, Nyaya and Vaisheshik Schools contend that Atmans are co-extensive (vibhu) with this universe. On the other hand, the Buddhistical theory of the five skandas, with their numerous subdivisions have no counterpart in the psychology of the Jainas." The learned Doctor also proceeds to point out, what seemed to us as very curious in the theory of the Jains also, "A characteristic dogma of the Jainas which pervades their whole philosophical system and code of morals namely, the holyzoistical theory that not only animals and *plants* but also the smallest particles of the elements, earth, fire, and wind, are endowed with soul (jiva). No such dogma on the other hand is contained in the philosophy of the Buddhists." Our own opinion seems to be, if we may judge from some of the rules for drinking-water by straining &c., that the Jain philosophers seemed to recognise the presence of active life germs quite invisible to the naked eye, and which are ever present all about us, in the very dust that we tread, in the very water that we so scrupulously drink and in the very air we breathe; and much more largely in all our articles of diet; and which are now revealed to the microscopic eye of the European Scientist who raises them up all around us in such numbers as almost to strike us with terror. We take the liberty to quote the following passage also, as they exactly square with our own conclusions on the subject."

"To Indian philosophers the various degrees of knowledge up to omnisience are matters of great moment. The Jainas have a theory of their own on this head and a terminology which differs from that of the Brahmanic philosophers and of the Buddhists. Right knowledge, they say, is five-fold: (1) Mati, right perception; (2) Sruta, clear knowledge based

on mati ; (3) Avadhi, a sort of supernatural knowledge; (4) Manah paryaya, clear knowledge of the thoughts of others ; (5) Kevala, the highest degree of knowledge consisting in omniscience. This psychological theory is a fundamental one of the Jainas, and it is always before the mind of the authors of the sacred books when describing the spiritual career of the saints. But we search in vain for something analogous in the Buddhist scriptures. We could multiply the instances of difference between the fundamental tenets of both sects, but we abstain from it, fearing to tire the reader's patience with an enumeration of all such cases. Such tenets as the Jainas share with the Buddhists, both sect have in common with the Brahmanic philosophers, e.g. the beleief in the regeneration of souls, the theory of the karman, or merit and demerit resulting from former actions which must take effect in this or another birth, the belief that by perfect knowledge and good conduct man can avoid the necessity of being born again and again etc. Even the theory that from time immemorial, prophets (Buddhas and Tirthankaras) have proclaimed the same dogmas and renewed the sinking faith, has its Brahmanic counter-part in the Avatars of Vishnu. Besides, such a theory is a necessary consequence both of the Buddhistical and the Jaina creed. For what Buddha or Mahavira had revealed was, of course regarded by the followers of either as truth and the only truth. This truth must have existed from the beginning of time, like the Veda of the Brahmans ; but could the truth have remained unknown during the infinite space of time elapsed before the appearance of the prophet? No, would answer the pious believer in Buddhism or Jainism, that was impossible; but the true faith was revealed in different periods by numberless prophets, and so it will be in the time to come. The theory of the former prophet seems, therefore, to be a natural consequence of both religions ; besides, it was not wholly unfounded on facts, at least as regards the Jainas. For the Nirgranthas are never spoken of in the Buddhist writings as a newly risen sect, nor Nataputta as their founder. According-

ly the Nirgranthas were probably an old sect at the time of Buddha, and Nataputta only the reformer of the Jaina church, which may have been founded by the twenty-third Tirthankara, Parswa."

His conclusions are (1) "that Jainism had an independent origin from Buddhism, that it had a development of its own, and did not largely borrow from the rival sect; (2) that both Jainism and Buddhism owed to the Brahmans, especially the sanyasins, the ground-work of their philosophy, ethics and cosmogony;" and in the preceding pages he proves that how all the ethical rules of both Jains and Buddhists were both copied from the older Bodayana and Apastamba and Gautama Sutras.

The learned German Doctor has stated the Psychological difference in some what general terms. We will proceed to state them more fully. Hindu philosophers generally classify all tattvas or categories into 36 or 96, of these the lowest 24 are the elements (5) Tanmatras, (5) Karmendrya (5), Jnanendrya (5) Antakarna (Chitta, Manas, Ahankara and Buddhi). As it is the 24th is Buddhi tattva.

It is this Tattva which the Buddhists affirm as the only truth and as the highest truth. Beside and beyond this there is no other reality higher or lower. All the 23 that are below the 24th tattva are only phenomenally or momentarily true. If any body were to assert that there was any thing higher than the Buddhi tattva, the Buddhist would regard him as telling an untruth, as suggesting a fiction. In his table of Skandas, Vijnan-skanda is one of them; but this Vijnana-skanda is merely the six kinds of sensations or knowledge perceived by the five external senses and Buddhi as the sixth sense. As such this Vijnana is only derived from Buddhi and what would be regarded as born of Maya or matter. To cenfound therefore this material Vijnana with the Vijnan of the Upanishads as meaning the non-material Atma is highly unscientific. Passing beyond the 24th tattva, the Hindus postulate Guna which means attribute or quality. This is the quality of the Mulaprakirti. This guna is divided into

Satva, Rajas, and Tamas and when the soul is clothed with these three gunas it attains its distinctive individuality. Though this guna gives him the peculiar individuality, the soul in its own nature is distinct from the three gunas. But the Jains would seem to hold that this individuality brought about by the gunas itself as an individuality, apart from anything like a soul or Atma behind it. And it is this individuality which the Jain would call an Atma in his turn, just as the Buddhist would call the Buddhi itself an Atma if need be. It follows therefore why the Jain could not postulate omnipresence (co-extensiveness with the universe) to his Jiva, but only a limited condition (Anutvam and not Vyapakatvaṁ). According to the Sankya and the Siddhanti the Soul (Atma) in its own nature is a Vibhu and not an Anu; but it becomes limited (Anu) by its assuming the coat of the gunas. As it is, the Atma postulated by the Jain is not exactly the same thing as the Atma, postulated by the Sankya or the Siddhanti, but as this guna personality persists in the Sakala condition of the soul, and undergoes various transformations as—

"Grass, herb, worm, tree, animal, of sundry kind,
Bird, snake, rock, man, devil, angel, titan, of evil
might, sage, godling—
These and all else in this wide universe
Have I been born, and I am weary O Lord"—

Tiruvachakam

and many more the Jain's belief is not in actual conflict with that of the Hindu. Popular Hinduism does not carry ordinarily its idea of the highest felicity (Bliss in Moksha) further than the regions of the Gods, Indra, Brahma, Vishnu, and Rudra. According to the Siddhanta, these mightiest Gods, Indra to Rudra are only regarded as the ordinary souls (Jivas) of the last class called Sakala. We recognise higher orders of souls called Pralayakalars and Vijnanakalars who are not clothed with either Tamas, Rajas, or Satva guna and who are yet far from having reached the final goal from

which there is no return, 'there is no return.' The highest condition of felicity thought of by the Jains is also a god-hood similar to the condition of these Devas. We therefore understand why the Jains also believe in the Hindu gods as beings who have attained to Arhatship. We thus see how the Jain's position is much greater in advance, and a more positive one from the standpoint of the Hindu over that of the negative postulates of the Buddhist."

Reviews of Books and Periodicals.

Problems of Indian States by Dewan Bahadur A. B. Latthe —published by the Aryabushan Press, Poona—1930—pages III, 177, IV.

The writer who is a well-known publicist, claims to harmonise in this book the view-points of the Princes, the States' People and the British Indians with that of the British Empire represented by the Paramount Power. He points out the need for the correct classification of the Indian States, from the point of view of the constitutional future of the States being federated. The first task is to find out what States have a position in respect of the powers enjoyed by them, which should justify their occupying the internally autonomous status of a constituent member of the Indian Federation. Mr. Latthe wellbrings out how the Paramount Power had spread its influence through the all-powerful Political Department, into all the spheres of the life of the States. Paramountcy is in its very nature undefinable and the full scope of the Paramountcy exercisable by the crown which alone should be its depository according to the demands of the Princes, should be precisely settled and confined to narrow limits. The Butler Committee has conceded the claims of the Princes to direct relationship with the crown and the Simon Commission has endorsed this point. Of course the Political Department, autocratic as it is now,

will become a still more undiluted autocracy, when, instead of the Governor-General in Council, it will be the Viceroy who will exercise the powers of the Crown's Paramountcy. This will make a united India impossible, and even British India cannot carry on under this theory, without looking up to an external authority in numerous matters which concern all India.

The rights that the Paramount Power has claimed as against the States are indicated in all their width and diver. sity and shown to prove that Paramountcy goes very much beyond written agreements and, in many of its provisions and implications, is certainly opposed to the provisions of treaties. The author demonstrates how the strong hold of Paramountcy, *i.e.*, of non-treaty and contra-treaty internal interventions, in states, is tighter to-day than it was ten years ago. The whole process has been gathered in the dictum of the Butler Committee that "Paramountcy must remain paramount; it must fulfil its obligations defining or adapting itself according to the shifting necessities of the time and the progressive development of the States." After detailing the difficulties of Federation, Mr. Latthe suggests in pages 89-91, a constitution in which the States may conveniently participate and safeguards for their rights would be provided for them, like the right of appeal to an impartial judicial tribunal, the protection of the crown. He would rightly stress that Paramountcy and treaty obligations should be dealt with by the Federal Government only in so far as they relate to the common concerns of the States and British India, though the partition between the two branches of obligations is not and cannot be complete in any case. While holding that Paramountcy is an unnatural proof which keeps up an unsound system and has weakened the forces which should check the vagaries of an administration, Mr. Latthe maintains that the States have got a claim to full internal sovereignty, if the word States should mean to include the Princes, their Governments and their peoples. Thus he holds that internal reform is the only alternative to the stunting

influence of intervention from outside; and it is fortunate that this notion is gaining increasing acceptance Of course when the Indian Federation becomes an accomplished fact, the Chamber of Princes, it is wisely suggested may be made to use its united influence to see that the States adopt approved reforms for their constitutional development. The most striking idea of Mr. Latthe is that external intervention in the States may be avoided by their internal constitutional development which alone can nullify the blighting shadow of Paramountcy. Also it is explained how constitutional development is the outcome, not merely of the creation of political devices, but of the growth of a new spirit among the people who have got to work the constitution. Lastly it is urged that, while the predominance of a few castes in the civil service has been greatly diminished, the opposite method of making the Indian regiments the preserve of a few communities is still being persistently followed under the weight of the differentiation between the supposed martial and non-martial communities. The book is a sound contribution to constructive political thought that is in so much demand at present.

—C. S. SRINIVASACHARI.

NOTES AND NEWS.

Sri Jaina Bala Vishram, Arrah.

The Superintendent writes :—

The tenth anniversary of Sri Jaina Bala Vishram Arrah was celebrated with great pomp on the 17th July und the presidentship of the wife of the local District Magistra

In the morning Shri Devadhideva Mahaviraswami worshipped with Mahabhisheka.

The function began at 2 p.m. After prayers, Shri Saras wati Bai proposed the chairwoman and Shrimati Sitar Sundari supported it.

Shrimati Vrajabala Devi read the report of the Vishrama. Shri Sitara Sundari and Nagamma Devi spoke in Sanskrit. Then the girls sang a national song. Then there was a beautiful dialogue in Hindi between Yashodadevi, Lakshyakumari, Rajakumari and Bhagyavati Devi. The lady visitors were very much pleased to see the zeal of the girls. Saraswati bai spoke on the "Merits of Education." Then the prizes were awarded to successful girls. The Superintendent presented a silver cup to Sou. Gunavati Devi who stood first. Many distinguished ladies, other than Jains, also graced the occasion.

After proposing a vote of thanks the meeting terminated. Then there was a tea-party which was well attended.

* * *

A Jain Meeting at Venbakkam.

During the *pratishta-mahotsava* at Venbakkam near Conjeeveram a big meeting of the Jains was held on 30 6-31 under the distinguished presidency of His Holiness Sri Lakshmisena Bhattaraka Bhattacharyaswamiji. Messrs. Brahmasuri Sastri of Sravana Belgola, C. Vasupala Nainor of Arni and Bhadrabahu Sastri of Nahal delivered learned lectures on Jainism. The following resolutions were proposed by Mr. Sikhamani Sastri of Tirumalai and unanimously passed. (1) To pray to the Govt. to reserve at least two seats for the Jains in the council and the local boards (2) To request the Govt. to include the Jains in the list of backward classes (3) To request the persons nominated by His Holiness to form a deputation to wait on the Ministers (4) To organise a Fund under the control of His Holiness for the amelioration of the Jains. His Holiness was pleased to nominate Messrs. C. S. Mallinathji of Madras, T. A. Sridhara inor of Madras, C. Vasupala Nainor of Arni, V. A. Chandra- a Nainor of Mel-malaiyanur and Bhadrabahu Sastriar of hal as members of the deputation.

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